

"Dear Lord," he cried, athrill with ecstasy,  
 "Thou knowest that I love Thee—stay, O stay!"

Then at the monastery's outer gate  
 He heard the ringing of the outer bell;  
 He hastened thither, and in waiting found  
 A beggar, weary, hungry, and in rags;  
 He led the stranger in, and gave him food,  
 And washed his feet, and bade him stay till morn,  
 Then sought again his cell with eager haste.  
 The formless glory had assumed a shape,  
 A radiant and smiling angel now,  
 Who said, "Well done; if thou hadst waited here,  
 "When duty called thee, I could not have stayed;  
 "But as thou turnest from thy highest joy  
 "To serve the lowest of thy fellow-men,  
 "I come to dwell with thee forevermore."

#### BOOK-REVIEWS.

AN ETHICAL SUNDAY SCHOOL. A Scheme for the Moral Instruction of the Young.  
 By *Walter L. Sheldon*, lecturer of the Ethical Society of St. Louis; author  
 of "An Ethical Movement." London: Swan Sonnenschein & Co., Ltd.  
 New York: The Macmillan Co. 1900. Pages, 206 Price, 3s.

Mr. Walter L. Sheldon, lecturer of the Ethical Society of St. Louis, has here given us a first rough sketch of his scheme for the moral instruction of the young as carried out by him in recent years with the congregation of his city.

It has been Mr. Sheldon's endeavor to reverse the process customary in the average Sunday School; in his scheme the teaching of religious conceptions so called is made to come at the end of the course, while the elements of morality are taught at the beginning. It has not been his intention to antagonise the existing religious beliefs, but to supplement them by more methodical and more persistent religious school-work. The religious services consist of responsive exercises which deal with great ethical truths, as the traditional Sunday schools deal with theological truths. These responsive exercises are intoned by the superintendent or the teachers, and are answered by the school. To us, most of these lack the note of time-honored seriousness, or shall we say, emptiness, of the traditional exercises; for example, the refrain "We are glad to be alive." Songs are then sung, and various religious and secular pictures are exhibited and contemplated for the purpose of "teaching the vague sense of the Infinite lurking in the minds of the young." One of the main features of the course of ethical instruction as here designed is precisely the establishing of "this background of sentiment," the desire to "associate the sentiments belonging to the Eternal, the Infinite, the Absolute, with the distinctions between Right and Wrong, with the thought of the Moral Law—but not to use these words so that they shall become hackneyed." This "background of sentiment," Mr. Sheldon admits, might have comparatively little value if it stood by itself; its significance comes in only when it is connected with other work, which is the rearing of an ethical superstructure upon this foundation of vague poetical and æsthetic feeling. A further help for associating this "solemn mystical feeling about the Eternal and the Absolute, with the teachings of moral-

ity" is sought in the musical service, which consists of piano, violin and cornet solos, or of songs. The different mornings are devoted to the different duties associated with the state, the home, etc. For each day there is a "Beautiful Thought" selected from the classical ethical literature of the world. Finally, some one of the young people gives a recitation, and the leader of the school reads a short story which may be from the Bible, or may illustrate some critical period or mode of thought of the world's religious development.

Both orthodox and free thinkers will find much to criticise in Mr. Sheldon's scheme; the one will find it lacking in unction and force, and the other as sanctioning too strongly the weaker points of the old methods; but we believe that both sides will find suggestions in the book which may stand them in stead in their own work. We have Mr. Sheldon's assurance that the scheme is working successfully, and that its success was attained only after many years of disappointment and failure.

μ.

---

Lovers of artistic book-making will thank us for calling their attention to the recent publication of Mr. Mosher's seventh "Old World" edition of Fitzgerald's *Rubā'iyāt of Omar Khayyām*. The person who is unacquainted with the quatrains of the great Persian Astronomer-Poet has missed the inspiration of the most delightful production of the world's Wisdom-Literature, and he could make amends for his soul's unspeakable omission in no more fitting way than by forming that acquaintance through the medium of Mr. Mosher's elegant little volume. He will have here the parallel texts of the most important of Fitzgerald's own editions, a pronouncing vocabulary, a biographical sketch of Fitzgerald's life by Mr. W. Irving Way, a comparative table of quatrains, together with Fitzgerald's original introductions. The edition is limited to 925 copies on Van Gelder paper (\$1.00 net) and 100 numbered copies on Japanese vellum (\$2.50 net). (Thomas B. Mosher, 45 Exchange St., Portland, Me.)

The November number of the Bibelot Series, by the same publisher, was *Our Lady's Tumbler*: a twelfth century legend done out of old French into English by Philip H. Wicksteed. This number having been exhausted, but in considerable demand, Mr. Mosher has brought out the story in an old-style *format* with Chiswick headbands and rubricated initials, and done up in decorated Japan vellum wrappers. 450 copies have been printed on Van Gelder paper (\$1.00 net) and 50 numbered copies on Japan vellum (\$2.00 net).

To Mr. Mosher's spring publications are to be further added: (1) a vestpocket edition of Elizabeth Barrett Browning's *Sonnets from the Portuguese* with a preface by Edmund Gosse (blue paper wrapper, 25 cents net); (2) *Lyrics*, by Cosmo Monkhouse, being the March number of the *Bibelot Series* (5 cents); and (3) *Golden Wings*, a tale by William Morris, being the April number of the *Bibelot Series*.

---

## NOTES.

The article on "The Jesuits and Mohammedans" in the March *Open Court* was wrongly attributed to Dr. Arthur Pfungst. The real author is an editorial writer on the staff of the *Frankfurter Zeitung*. Our error was due to the article's having been originally called to our notice by Dr. Pfungst.